

A CHRISTIAN
CONFES SION

*of the late moste noble and
mighty Prince, Friderich of that
name the third, Count Palatine by y Rhein,
one of the Electours of the holy Empire, and Duke
in Baure: wherin constanlie and meekelie he de-
parted out of this world the 26. of October in
the yere of our Lord God 1576. Taken
word for word out of his last will
and testament.*

Whereunto is added the Landgraue his
answere to the French King.

1. Petri. 3.

Be alwayes readie to giue answere to euerie man that asketh
you a reason of the hope that is in you.

Roman. 10.

If a man beleue Christ Iesus with his heart, he shalbe righte-
ous: If a man confesse him with his mouth, he shalbe sau'd.

Marth. 10.

Whosoever shall confesse me before men, him will I acknow-
ledge before my Father which is in heauen: But whosoever shal
denie me before men, him also will I denie before my Father
which is in heauen.



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John Casimire by the grace of God
Count Palatine by the Rhein, Duke in
Bauire &c. and appointed Lieutenant
Generall of the said Palatinat be-
sides the Rhein, sendeth greeting.

Although the highe and
nightie prince, & our entire-
lie beloued Lorde and father,
Friderich late Paltzgraue by
the Rhein, and Elector of the
holie empire, of worthie memorie, in the
whole time of his gouernement, and espe-
cially in the yere of our lord god 1566 at
the time of the diet holden at Augusta,
where he was present about the confession
of his christian faith: and also in the Cathe-
chisme and booke of the reformation and
orders of the churches in his dominions
heretofore published, hath sufficiently de-
clared & witnessed to the whole world, that
neither he him selfe held or maintained, nor
in his landes and dominions had suffered to
be set forth and published, anie other kinde
of religion then that which was in all partes
agreeable vnto the doctrine of the holy pro-
phetal and apostolical scriptures, & besides

A 2. conformable

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conformable with the confession of Augusta and apologie thereof, as the same was allowed of by the Princes & Estates assembled at Nawmburg: yet sith the time of the departure of our said lord and father out of this vale of miserie, we haue partly our selues with our own eares heard, and partly vnderstode from other places to our great grief, that it hath bene giuen out by some (although vntruelie) that our said father before his death should haue bene remoued from his former confession, as though aforetimes he had proceeded to farre in such matters. And albeit wee for our owne part, sith the time that by the grace of God we were called out of Poperie, haue alwayes taken and founde his said Confession to be no otherwise, then Christian, & grounded in the infallible word of God, and especially at the time of the said dyet of Augusta, where we attened vpon our said father, and by his commandement exhibited the bookees of the holie Bible and Confession of Augulta before the Electours and other Princes of the Empire then present, and the Commissioners & Ambassadours of those which were absent. Out of which in our said fathers behalfe we desired, that an other and better confession might

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might bee shewed and taught vnto him : where seeing none of them brought any thing at al against our said fathers confessiō, wee were at that time the more confirmed therein : And since according to the same haue not onely with heart and mouth professed , but also being accompanied with diuers noble men , & other vertuous & honest persones fearing God , haue at two feueral times sufficiently in the face of the whole worlde witnessed our zeale therein. And yet in like sort (as we haue bene enformed) it hath bene imputed vnto vs , that if we were not wholly departed & remoued from our fathers said Cōfession yet at the leſt we were become ſomewhat leſſe earnest then before.

For which cauſe ſeeing our ſaid Lord and father in the abſence of the noble & migh- tie Prince, Ludouick Palzgraue by the Rhein, now Electour of the holie Empire , our wel- beloved Lord and brother , about the ſpace of one moneth before his departure called and ſent for vs in this place vnto him, where we remained with him ſtill vntill his ende, in which time we vnderſtoode from him ſelue that not onely the aboue mentioned Con- feſſion heretofore published was with his owne hands made, but also that he had cau-

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sed the same to be written and inserted in his last will and testament. And further are witnessses that we haue both heard & seene, that vntil his last breath he with good remembrance and great constancie cōtinued in the profession of the same, and so blessedly departed in our Lord Christ Iesus. And where as afterwards our said welbeloued brother comming hither, and with common cōsent opening the said will and testament, which in the meane time remained not onely vtouched by anie person, but also kept vnder the handes and seales of good and sufficient witnessses, and further was in euerie leafe subscribed with our said fathers owne hande: we not onely founde therein contained his aboue mentioned Confession, but also that we his children appointed executours of his said last will, vpon paine of the awoinding of Gods displeasure, anger and curse, and eternall and worldly punishment, by vertue and power of Gods immutable precept of obedience due vnto him, were commanded and enioyned both to mainteine our said fathers confession, and also to do our endeouours for the planting and spreading of it further. For which cause with a good conscience (as we trust) and also without any discredit or prejudice

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indice to our fathers said will, and for diuers other weightie and necessarie causes, wee could not any lóger forbeare for knowledge of the truth, & answering of such reportes as haue bene vntruely bruted and spred abroad to the contrarie, openly to giue herewith a true testimonie of the saide matter, causing the said Confession as it was word for word written and inserted in our fathers said testament, to be published and printed: To the intent that the duetiful accomplishment and fulfilling of his said last and deare will, which is not onely committed to the charge of the Electour our said lord & brother (altho^{ugh} to him chiefly) but also to his subiectes, Counsellours, officers, and especially to the vniuersitie here, the Schole, and ministers, & also to the whole posteritie, & euery man in particular (as is expressely conteined in the said testament) might be knowen vnto them and they thereby vnderstande their duetic what they haue to do: and further euerie person whatsoeuer, be thereby assurde lie perswaded in his conscience, that our sayd lord and father, in no other confession nor in any erronious condemned opinion, but in a most Christian confession and acknowledging of the infallible and inuincible truth

A. iiiii.

of our

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of our common true and auncient Christian
faith, departed most godlie out of this vale of
m^{is}erie into euerlasting ioye and quietnes.
By which confession as grounded vpon the
right rocke Christ Iesus our Lord and Sau-
our, and his most godlie worde, the right
touchestone, we also through the helpe and
assistance of almighty God, minde to perse-
vere and continue vnto our last ende: and
beseeche the almighty that he will not onely
gratioufly preserue vs and all our fellowe
members in Christ Iesus, from all contrarie
errors and deprauations, which by vnquiet
and contentious persons and members are
moued in matters of religion and brought
into the Church, but also mainteine & keepe
vs in his knownen veritie, confort & strengthen
vs in all troubles and tentations, and of his
goodnes once in these latter daies open the
eyes and hearts of all Christian people, that
we may haue a regarde not vnto traditions
of men or priuate affections, but only to his
most godly worde as the truest and infalli-
blest line & direction of our consciences
and faithes, and graunt vnto vs all
grace, that brotherlie, Chri-
stian and due charitie may
take place and dwell
among vs.

These sentences & words

following were distinctly spoken by the said prince Electour, being of good vnderstanding & memorie, not long before his death, after he had declared that hee persisted constant in his said confession which followeth.

First the saying of S. Paul. 1. Timoth. 1.

This is a most true and assured saying, and worthy by all meanes to be embraced, that Christ Iesus came into the world to saue sinners, of whom I am the chiefeſt.

The ſecond ſaying to them which ſtoode by.

I haue liued long enough for you, I muſt alſo once liue for my ſelfe.

The third.

The gracious Lorde call me when it ſhall please him. I haue a ioyfull & free conſcience in the Lord Iesus, whome I haue ſerued with all my heart, and render thankes vnto him that I haue liued ſo long, that in the churches and ſchooles vnder my domi- nion and charge, the people haue bene directed & taught from traditions of men to beleue in him alone.

The fourth. 2. Timoth. 4.

I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth it layed vp for me the crowne of righteouſnes.

Here

Here followeth the said chri-
stian confession.

In the name of the holie & vn-
diuided Trinity of God the Fa-
ther, the Sonne, & the holy Ghost

WE friderich by þ grace
of God Count Palatine
by þ Rhein, one of the E-
lectours of þ holy Romaine Em-
pire, Duke in Bauaria &c. con-
fesse and make knowē to all per-
sons by these our letters. &c.

Cffirst whereas we haue bene
before all thinges Christianlie
taught and resolued out of gods
worde, that both everlasting and
perpetuall, and also the worlde
and temporall prosperitie, peace,
quietnes, concorde, and good e-
state of all gouernements, prin-
cipalities, countreyes, & people, &
as well of such persons as are or-
dained heades & magistrates, as
other

Confel. of Prince Frid.

other inferiour members & subiects: haue their beginning, increase, and enriching, and are most assuredly maintained and preserued by this onely meaneſ when they ſhall ſet before their eyes and ſeeke to aduance god & his holie worde, and according to the ſame, directe all their aſfares and cauſes in this life, as by a moſt true and infallible line: which thing alſo the very heathen, althoſh they haſ no true vnderſtanding of god, yet by the light of nature ingrav'd in them ſawen and confeſſed after a ſorte: and from thence at the firſt theſe declarations and making of laſt wilſ (which men commonly call teſtamenteſ) tooke their beginnings: But especially among þ olde fathers, patriarkes & other religious perſons, they ſeeme to haue bene chieflieſ made to this ende,

The confession of

ende, for that they woulde leane
after them vnto their childdren,
heires and successors, a certaine
token and witnesse, whereby not
only their said successors might
assuredly vnderstand what reli-
gion and faith their forefathers
were of, which they had received
out of gods worde by open testi-
monies, and wherin they had li-
ued holilye and vprightely, and
were gratiouly maintained, de-
fended, and protected by almighty
god, and in the ende so died:
but also þ their successors might
haue more cause to be moued w
like bondes and duetie to folowe
the christian footsteppes of their
predecessoures, and to imitate
their examples, and according to
the same, to rule and mainetaine
the people and countreys com-
mitted to their charge, (if they
did looke for and desired to enioye
such

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such euerlasting and worldelie
blessinges of almighty God, as
had bene bestowed vpon their
fathers: which thing appeareth
by the last wordes vsed by some
of the patriarches & good King
David him selfe where he spea-
keth to his sonne Salomon af-
ter this sorte:

Be of good comforte and shewe thy selfe a man: 1. Reg. 2.
And attende or take heede vnto the charge of the
Lorde thy God, that thou walke before him in his
wayes, and keepe his precepts, commaundements,
iudgements, and testimonies, as it is written in the
lawe of Moyses, that thou maist prosper in all that
thou doest, and whereunto soeuer thou turnest thy
selfe, that the Lord may confirme his word that he
hath spoken ouer me and said: If thy children shal
take heede to their wayes, that they walke before
me in trueth, and with all their hearts, and with all
their soules, there shall not at anie time a man be
wanting from my bodie to sit vpon the throne of
Israel.

So also in like sort as a chri-
stian prince, fearing and louing
god, and hauing in the making
of our last wilmore regard in our
heart

The confession of

heart to euerlasting and immor-
tal things, then to worldly and
temporall matters, which perish
and folowe & depende of the for-
mer, we haue thought good for þ
honor of almighty god, discharge
and comforde of our conscience,
and for an vnfeined declaration
to our louing and deare sonnes,
heyres and successoures, & whole
posteritie, and also of all our true
and faithful subiectes, and eue-
rie other whatsoeuer, to whom it
may appertaine: in this our fa-
therlie disposition, testament and
last will, to make an open & true
declaration of our faith, that eue-
ry one may haue certaine know-
ledge thereof, whereto we haue
bene the rather induced for þ in
these latter dayes diuers & sun-
drye errours and debates in mat-
ters of religion haue bene mo-
ued by vnquiet and contentious
persons,

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persons, wherewith both wee & others in the time of our gouernment haue bene much troubled, and some sectes & factions haue bene raised in the church by certain persons going about to persuade simple men, as though wee were priuie and consenting to their erronious opinions. And to the intent that it do not onely appeare that the same our confes-
sion is only grounded & built vpon the true rocke Christ Jesus our Lord & saviour, & his only word: but also y therewith our deare children may be y more cōforted to persist stedfastly in such our christiā confession, & for no tēpta-
cio or troublesome storme what-
soeuer y might happen to y contrarie (wherof god be thāked hi-
therto by his almighty help & as-
sistance in y time of our gouern-
mēt we haue both felt and ouer-
come

The confession

come many) turned backe or
made faynte hearted, fearefull or
negligent in their callings, and
setting forth of the said crew and
christian religion: Euen as wee
for our own perso (as heretofore)
so notwithstanding minde to con-
tinue by the said knownen and co-
fessed trueth, through the grace
of the most highest, vntill our last
ende.

And so first and in generall
wee confesse with an vnfained &
assured heart, that we stedfastly
beleeue whatsoeuer is revealed,
contained, taught, witnessed,
and grounded in the holye pro-
pheticall and apostolicall scrip-
ture and doctrine in the righte,
trewe, christian and vncorrup-
ted vnderstanding, and mea-
ning of the same: in such sorte
as the churche in the time of the
Apostles did comprehend the
principall

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principall poyntes of christian doctrine in our christian creede commonly called Symbolum apostolorum ; and as afterwarde in the confession of the counsel of Nice and Athanasius , the former apostolicall faithe was truly expounded and declared .

This is the chiche foundation, wherevpon we and all other true beleeuers in Christe, which eyther haue bene before vs, presently are, or shall come hereafter, ought to build our faith. And through this we also hope to bee saued according to the saying of Athanasius in his Symbolo : who soever wilbe saued, must before al things holde the true christian faith.

And seeing the confession and Declaration of the christian faith which in our time and namely in the yeere of our lord god 1530.

B i. was

The concilior of

was openly presented at Augu-
sta to the Imperour Charles of
that name the fift, with the a-
pologie thereto annexed, was
gathered out of the saide prophe-
ticall and apostolicall doctrine &
aboue named creedes or confessi-
ons, as a summarie of them (as
the time then suffred) and there-
upon grounded theselues as vpon
the chiefest and vnfalliblest foun-
dation, the onely, certaine, and
stedfaste line, whereby they ought
to bee directed: For this cause
wee also syth the time that wee
came to the knowledge of Gods
truelth, haue received and allow-
ed the same, & wth other Electors
and Princes beeing addicted
thereto, wee also for the maine-
tenaunce of Christian vnitie
and peace, in the righte and
true vnderstanding and mea-
ning of the same, and wth this
declaration,

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Declaration, did set our hande &
Seale thereto:

And according to this com-
maunded the preachers and tea-
chers to instructe in our landes
and dominions, as wee yet also
confesse and acknowledge the
same both of the saide confession,
and of al other writings that are
agreeing and conformable with
the godlie, prophetical & aposto-
lical scriptures:

As wee especially take the ca-
thechisme which wee heretofore
haue caused to bee printed and
published, and also the booke
of the reformation and orders of
our churches, wherin all the
questions of christian doctrine
are distinctlye, orderlye and in-
telligiblye conteyned and also
in some parte more amplye ex-
plained.

But for the more declaration
B ii. of our

The confession of

of our minde and meaning, and
to the intent our deare children,
the whole posteritye and euerye
particular personne maye (as
it were in a briefe summe or col-
lection) vnderstande what we
particularye beleue and holde
in all and euerye of the articles
of the christian faithe, and no
man after our deathe maye de-
fame vs with anye erronious
opinions and sectes, as it is
the custome and propertye of
manie vnquiet persons, in these
dayes of the euill worlde, and for
the satisfying of them whiche
vnderstande and interprete the
said confession of Augusta and
the Apologye thereof in some
poyntes after another sense and
meaning, then the letter and true
vnderstanding can beare, follo-
wing the direction of Goddes
worde whereto it referreth it
self

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self as to the chiefest foundation:
wee beleue, holde and confess
from the bottoine of our heart,
the articles of our olde trew and
knowen Christia faith in maner
as foloweth.

I Beleeue in God the father almighty maker of
heauen and earth: and in Iesu Christ his onely
Sonne our lord: who was conceiued by the holyc
Ghost, borne of the virgin Marye: suffred passion
vnder Pontius Pilate, was crucified, dead, buried,
and descended into hell. He rose againe the third
daye from death: he ascended into heauen, and
sitteth on the right hande of God the father al-
mighty. from thence hee will come to iudge the
quicke and the dead. I beleeue in the holie Ghost:
the holy church vniuersall, the communion of
Saints, the forgiuenes of sinnes: the rising againe
of the bodies: and life euerlasting.

That is:

We beleue and confess, that
the eternal father of our lord Je-
sus Christ made heauen and
earth and all that therein is of
nothing, and also yet conserueth
and gouerneth the same by his
B. iii. eternall

The confession of
eternall wisedome and prouidence. And that not for our own
desertes or worthinesse, but of
meere grace and mercie and ac-
cording to his godly prouidence,
for his onely begotten and deare
sonne Christ Iesus sake: he also
is our God and Father, vpon
whome we haue so set and repo-
sed our confidence, that we dout
not but that he will prouide for
vs all thinges necessarie for our
bodies and soules hereafter, euen
as he hath done heretofore. And
as hitherto he hath turned to our
best and profite, all such euils as
the deuil and the world haue at-
tempted against vs, euen so here-
after he wilbe no lesse gracious
and mercifull vnto vs, seeing hee
is able to do it as an almighty
God, & wil also doe it as a louing
Father.

Secondlye

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Secondlye wee beleeue and
confesse, that Jesus Christe the
sonne of the almighty God, from
the beginning begotten of the
Father, is one and the same
GOD with the Father and
the holye Ghost, and at the time
appointed (as it was determin-
ed in the eternall wisedome of
God) was conceaued by the ho-
lie Ghoste, in the wombe of the
most pure and alwayes virgin
Marye: tooke vpon him our
fleshe, was borne into the world,
To this ende, that hee beeing
our King and highe Prieste (for
which cause he is called Christ)
might be our Mediatour and
brother, receiue vs to grace, and
as a true Jesus and Saviour,
reconcile vs to his heauenlye
Father. we also beleeue that
for that cause hee suffered a
moste shamefull deathe vnder

B iiii Pontius

The confession of

Pontius Pilate the Judge, to
the intent he might redeeme and
deliuer vs from euerlastinge
death wherin we otherwise were
and must haue perpetually re-
mained: and to deliuer and los-
vs from the curse which by the
sinne and fall of our first fathers
Adam and Eue, was rooted in
all mankinde.

We beleue also and confess y
this Lord Jesus Christe being
made an offering vpon the
crosse is so puissant and strong,
that by the power and strength
of the same through the working
of the holy Ghost, our olde man
is with him crucified, dead & bu-
ried, so as the euill concupis-
cenes of the flesh ought not anye
more beare rule in vs, but rather
we should offer vp our selues vn-
to him, as a sweete sacrifice of
thankesgiving.

We

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We beleue also, that hee was
buried and therefore vndoubted-
ly dead, yea also that he descended
into hell, to the intent that in our
greatest tentations we might as-
sure our selues that our Lorde
Jesus Christ, by his vnspeake-
ble sorowes, pangues and hor-
rours which he also suffered in
his soule both vpon the crosse and
before, hath delinered vs from y
sorowes and paine of hell. So
that from henceforth neither hell
nor the devill shal hinder or hurte
vs in our saluatiō. We beleue also
with our heart, that the third day
he rose again from the dead. And
we are certainly persuaded, first
that by his resurrection hee hath
overcome death, to the intent hee
might make vs partakers of the
righteousnes, which he hath pur-
chased for vs by his bitter passion
and death. And secondly, that we
also

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also now by his power should bee
resuscitated & quickened to new-
nes of life. And thirdly, that the
resurrection of Christe is a most
certaine assurance vnto vs, that
as he is first risen vp againe from
death, so wee also at the last daye
shalbe raysed vp againe to life e-
uerlasting.

And further, wee also beleeue
that Christ our Lord truely and
visible with his manifested man-
hoode which he had take on him,
is ascended vp into heauen, & there
sitteth on the right hande of his
heauenly father, that is to saye,
with heauenly and godly maiestie
he sheweth hym selfe vnto all the
holy Angels and me, to be a head
of his whole Church: and from
thence also truely and visible (as
he ascended vp) hee shall againe
come downe in the cloudes in the
dominion and maiestie of his fa-
ther,

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ther, to iudge the liuing and the dead. And yet notwithstanding wee confesse and acknowledge, that albeit our Lord JESUS Christ true God and man, according to his humane nature is now no more in earth, but in heauen, yet according to his Godhead, maiestie, grace and spirite, hee neuer departeth from vs. And wee little esteeme that which is sayde by some, that both the natures were so vnted and confounded in Christe, as though his humane nature were in all places as the diuine is. For seeing the diuine nature is incomprehensible, and alwayes to bee found in all places, it followeth necessarilie, that it is both without y humane nature, which was assumed, & also personallie vnted to the same: euен as the diuine nature

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nature never left heauen when
Christ was conceaued in the wōbe
of the blessed virgin. And all this
which our Lord Christ hath suf-
fered and done, we beleue and co-
fesse that it hath bene done for the
behoofe and benefit of vs, & that
he thereby hath giue him self vn-
to vs as our owne. And besides
the rest, this comforteth vs most
that we are assured that our flesh
is alreadie in heauen, & that our
Sauour Christ Jesus sendeth
down unto vs fro thēce his holy
ghost as a pledge. By the inspira-
tion & power of whom, we seeke þ
thinges which are aboue where
Christ sitteth on the right hand of
God his father, and not things
here vpon earth.

Thirdly, wee beleue and con-
fesse, that þ holy Ghost with God
the father and God the sonne, is
a true, only, and eternall God: &
second-

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secondly, that he is giue unto vs to make vs partakers through a true faith in Christ, of al his good giftes and benefites, and further that he is our comforter, and is with vs, and will remaine with vs vntill the ende.

As touching the vniuersall Christian Church, we beleue that the sonne of God hath out of all kinredes and generations of men, chosen a congregation unto him selfe for euerlasting life, by the holie Ghost, & his godly word in the vnitie of true faith: which fro the beginning of þ world he hath gathered, & yet gathereth together, preserueth & decfēdeth, & beleue also þ we are a lincly member therof and so shall remaine eternally.

Of the communion of Saints we beleue and confesse that wee with al and euerie true beleuers, as members of our Lord Jesus Christ,

The confession of

Christ, haue a communion and
societie in all his treasures and
giftes, and therefore we acknow-
ledge that wee are debtors of all
such giftes, as he hath imparted
vnto vs, to bestowe the willingly
and ioyfully to the profit & helpe
of others our commenbers.

Wee beleue and confess also,
that God the father for the satis-
faction and ful paiment of Christ
Jesus hath forgiuen, and never
will call to remembrance our
sinnes or sinful inclinations and
affections, wherewith wee haue
to fight all the dayes of our life,
but rather will giue and impute
vnto vs y righteoues of Christ
Jesus. So that wee neede not
to bee afraid of the iudgement of
God.

Of the resurrection of the flesh
we beleue and confess, that not
only our soules, when they shall
be De-

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be departed out of our bodies by temporall death, are in the same instant takeē vp and received vnto Christ their head, but also that our flesh shalbe in the last day vni-
ted againe with our soules, and made conformable vnto the glo-
rious bodie of Christ Jesus.

Of life euerlasting, we beleue and confesse, that euē as now we feele in our hearts the beginning of an euerlasting ioy, so after this life wee shall possesse an eternall blessednes, which neither eie hath seene, nor eare heard, nor any man's heart can conceiue. God bee al-
wayes thāked & praised therfore, and thereto helpe vs God the fa-
ther, Sonne, and holie Ghost, one true and euerlasting God. Amen.

And for asmuch as wout cause we haue bene suspected of many, as though we helde & beleued not in such sort of the holy and blessed

Sacra-

The confession of

Sacraments, as became good Christians, wee haue thought good immediatly after þ former Confessiō of our faith to set down also in writing our plaine Confession of those pointes.

We therfore beleue and cōfesse both with our mouth, hearte and penne, that all Sacramentes as well of the olde as newe Testament, were appointed and ordained by God him selfe, to this end, that they all should signifie and pointe as with a finger vnto the bloudie offering of Christ Jesus once accōplished vpon the crosse, as vndoubtedly all the patriarches and faithfull fathers in the olde Testament herewith onely comforted them selues in faith, whcn they killed their lambes & other beastes, that after the same sorte the seede of the woman, the Lord Jesus shold be slaine, and make

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make a full satisfaction and pain-
ment for the sinnes of the whole
worlde. And therefore the holie
Sacraments (as many hundred
yeres hitherto in the schooles hath
bene taught to youth and yet is)
are onely Sacra rei symbola , & in-
uisibilis gratia visibilia signa : that
is to say, visible signes or scales of
a holy thing, namely of the grace
of God in Christ Jesus, whereby
we are assured and made certain
of that which otherwise in Gods
worlde by God him selfe and his
holy Prophets & Apostles hath
bene promised unto vs . And we
belue and holde stedfastly , that
the Lorde God thought chieflie
upon the weaknes and infirmitie
of mans nature, and (as the only
knower and seacher of heartes)
understoode how hard it was for
the nature of man to beleue the
naked worlde of God which is

L i. preached

The confession of

preached and declared in the holy
Gospel. And therefore he would
also represent and set before our
eyes such things which we daily
use, and are most knownen vnto
vs, to quicken, stirre vp, & strengh-
then our faith, to the intent that
thereby wee might give the soo-
ner credit to the wordē preached.
As the same may appeare by this
similitude taken from worldly
things, namely when wee receive
frō an Emperour, King, or other
great Prince, a lctter or writing,
although the same be subscribed
with the Princes owne hande,
yet wee are not satisfied there-
with, if the seale bee not annexed
also to it. And in case the Seale
be put thereto, then it contenteth
vs, and then we may saye, I haue
from that Emperour, King, &c.
a letter & seale, wherein this or þ
is written and signified vnto me.
But to speake of the use of the

Sa-

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Sacraments, we beleue and cō-
fesse that the holy Sacraments
of the new Testamēt, as the holy
Baptisme and Supper of the
Lord, were ordeined of Christ
him selfe, to that ende that Chri-
stians should vse them, holde thē
in great reuerēce, and not despise
them. For that they are not onely
markes whereby we are knowen
to be Christians, & of the opē pro-
fession before God & mā of the co-
uenant & grace of God, but also e-
specially & principally are true &
assured tokēs & witnesses of gods
grace towardes vs: For which
cause whē we shal haue yōg chil-
dren borne into this worlde, wee
should not as some do suffer thē to
be 8.9. or 10. yeres old, till they be
of some reasonable discretiō, and
then first baptise them: But ra-
ther much more cōfōrt our selues
with that which our Lord Christ
L ii. said

The confession of

sayd to his disciples Mark. 10. Let
little children come vnto mee: for
of such is the kingdome of hea-
uen. If then the kingdome of
heauen belong vnto yong chil-
dren (as it is vndoubtedly true)
why should we then doubt that
they are not also comprehended
and concluded in the couenant
which God made with Abraham
and the beleuing fathers hereto-
fore? And for that cause wee
ought not by any meanes seclude
or forclose them from the holie
baptisme.

Of the efficacie and working
of the holie Baptisme, we beleue,
that our children, seeing (as is
before declared) they be compre-
hended in the couenant, when
they shalbe baptised according to
the article of our true, olde and
vniuersall faith, and also be af-
terwardes brought vp in the
same,

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same, they are also made partakers of the bloudie death of our Lord and saviour Jesus Christ, and all his benefites which hee hath purchased vnto vs by his said death, in such sorte that they not onely receiue the outward seale of the holie Sacrament, which is the clementall water vpon their outward bodies, but like wise inwardlie are baptised in their soules by Christe him selfe with his bloud which was shed, and also through the working of the holie Ghost regenerated and borne again to be new creatures. For as the elementall water of the holie Sacrament in baptisme is not Christes bloud, nor the holie Ghost it selfe, so also the holie Ghost or bloud of Christ is not in the Sacrament of the clemental water. And although the clementall water according to his pro-

L iii. pertie

The confession of

pertie and nature can do no more
then outwardly cleane the bodie,
and reacheth not so farre as vnto
the soule, yet the bloud of Christ
cleaneth the soule inwardly to e-
uerlasting life. And as the mi-
nister doth the one, so doth Christ
the other, as saint Iohn the Bap-
tist witnesseth in the third chap-
ter of saint Matthewes Gospel: I
baptise you with water to repen-
tance or amendement of life, but
he that commeth after me is stro-
ger then I am, whose shooes I am
not worthie to carie, he shall bap-
tise you with the holie Ghost and
with fyre. And like vnto this
is the saying of Saint Paule in
the tenth Chapiter of his first e-
pistle to the Corinthians, that after
the same sort the Israelites were
baptised with the cloudes and
sea, as also they were fedde with
Manna, and dronke the water
which

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which proceeded out of þ rock. &c.

And to speake of the holy & most worthy Supper of our Lord Jesus Christ, we beleue and confesse willingly, w al other Christians, that our Lord Jesus Christ first instituted þ said Supper, which he him selfe kept with his disci-
ples. And therefore it ought not to be despised of Christians but ra-
ther to be holde in great estimatio
& reverence. For the Lord Jesus for this cause ordeined this par-
ticipation and fruition of bread
and wine, that thereby we should remember him and declare his
death vntill his coming: and after wee haue bene instructed &
assured thereof, both before God
and man, acknowledge & praise
this his great benefit, that the bo-
die of Christ hath bene deliuered
vnto death for vs, and his bloud
shed for þ forgiuenes of our sins:

L iiiii. which

¹.Cor.11.

The confession of

which if wee shall apprehende
and take vnto vs with true faith,
it wilbe a true & spirituall foode
and drinke to eternall life, as the
visible bread and wine is foode
for the nourishing of the corporal
bodie: seeing we are in Christ me-
bers of him the head, branches of
him the vine tree, incorporated
into him by his spirit, and so for
his sake and through him shall
obtaine forgiuenes of our sinnes,
iustification and life cuerlasting.
Wee beleue also that wee at this
daye haue no other Supper or
Communion then as our Lordc
Jesus Christe at his last supper
ordeined and held it with his dis-
ciples, and that wee ought not to
haue any other, & much lesse vse
any other, vntes wee would con-
temptuously offende against the
commandement and institution
of Christ.

Now

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Now it can not be denied but
must be confessed of all (that ob-
stinatelie & malitiously seeke not
to contende) that our Lorde Je-
sus Christ did not deliuer vnto
his disciples his naturall & then
present bodye as it was sitting
at the table , & not yet crucified,
to be eaten with their corporall
mouthes, & much lesse gaue or re-
manded his blood to be drunke,
which was yet in his bodie, and
not shed (as at these dayes some
haue caused a great diuision in
the Church of God teaching that
men must beleue, that they must
eate and drinke in the communi-
on the bodie and blood of Christ
with their corporal mouthes, as
it was then naturall and present
at his last supper : and whosoe-
uer will not beleue and confess
this, which without great preiu-
dice of their consciences they can
not

The confession of

not beleue, they are called despisers of the Sacramentes and great blasphemers of god) But rather he commanded vs to eate his bodie which was the day following nailed to the crosse, and drinke his blood which shoulde be shortly shed, even as the very wordes of Christ him selfe suffiently giue vs to understande. And wee doubt not but that his disciples before at Capernaum were sufficiently instructed & per- suaded what was the meaning and maner of the eating of his bodie and drinking of his blood, so that they had not anye occasi- on or cause to make the least dout therein: Als also Peter himselfe notable confesseth, saying: Lord whither should we go, thou hast the wordes of euerlasting life, and we haue beleuued and confessed that thou art Christ the sonne of the

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the living god.

Out of which confessio of Peter which he made not alone for him selfe, but in the name of all the twelue Apostles, it appeareth that hee had vnderstoode and received such sufficient instruction out of this sermon at Capernaum, that neither he nor the other eleuen had any cause to aske what the lord Jesus meant by such his said institution.

And therefore wee beleue and confess that in the holyc supper of our Lord J E S U S C H R I S T, where it shalbe kept accordyng to his owne institution, to the faythfull (for whome this Supper or Communion is onelye ordeyned, euen as for his disciples at the firste) the trewe offered and crucified bodye of Christe with al

The confession of

al his heauenly treasures and be-
nefits which he hath purchased
by his death for his people, shalbe
giuen and deliuered by Christ him
selue unto our hungry soules for
foode, & his blood which he hath
shed for the forgiuenes of sinnes
for our drinke. And so little did
the distance or espace of the time
hinder his disciples at that pre-
sent, namely, that although his
body was not yet offred and cru-
cified, nor his blood yet shed, yet
his said disciples did eate his ve-
ry naturall and humane bodye
which was borne of the imma-
culate virgin Marie, & should be
shortely after deliuered vp for
them, & did drinke his true blood
which shortly should be shed for
them, as though it had bene de-
liuered vp and shed alreadie: So
also the distance of the place hin-
dreth not vs and other faithfull
beleueers,

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belieuers, that is, that we also with the holy apostles according to the Lordes institution do eate the same body of Christ & drinke his bloud, althogh the Lord Iesus with that his naturall body be now no more vpon earth, but sitteth in heauen on the right hand of god his heauenly father, from whence he shal come to iudge the living and the dead, as the article of our Christian faithe teacheth & declarereth vnto vs. And therfore we haue no need of this question, whether with his selfe same naturall bodie sensiblie vpon earth, (as he was at the last supper with his disciples) he can be present with vs in our communions: But it is inough that we vnderstand out of his word, that he with his said bodie wilbe neither visible nor invisible neither comprehensible nor incomprehensible

The confession of

sible vpon earth. And neuertheles he is as the almighty sonne of God at all times and in al places with his grace, and holie spirit with his, and chieflye in his holye supper wher hee is bothe our hoste and foode. And as the minister doth distribute the precious **Sacramentes**, seales, and tokenes, that is the blessed bread and cuppe of the Lorde, so doeth the Lord therewith impart unto the fafhull him selfe for breade and drinke, (not of the worldlie bodie, as the signes of wine and breade are otherwise trew meate and drinke unto men) but rather a meat and drinke unto cuerlasting life for their hungrie and thirstye soules, beaten downe and dismayed by the knowleledge and consideration of their sinnes, and of the wrache of God.

Now

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Now therefore if this question
be made, how Christ the Lorde
seeing he is with his bodie aboue
in heauen, and wee here vpon
earth, can feede vs with his saide
bodie: we answere with S. Am-
brose that albeit we be here with
our feet vpon earth, yet are we
with our head aboue in heauen.
And with S. Paul, 1. Cor. 12.
We are al bap-
tised by one spirit into one bodie,
and wee are all made to drinke
one spirite. And in this our con-
fession wee referre and remitte
our selues to the holie and god-
lye Scriptures of the olde and
newe Testaments: and confess
herewith frankelye and freelye
before the sighte of Almyghtye
God, whome no man can abuse
or deceave, that we vndoubtedly
thinke, that if wee did beleue or
holde otherwise of the sayde
holye Sacramentes, wee then
should

The confession of

should as much as in vs laye, ouerthrow the articles of our old, trew and christian faith, and so should not be able to stand before the iudgement seat of Christ Iesus in the last day. For when as in the articles of our vndoubted christian faith wee confesse that there is but one only cuerlasting, almighty & incōprehensible godhead in three persōs, which both made, gouerneth & cōserueth all things: then must it needes bee (not as some haue giue out) that the humane nature of our lord Iesus, but the man Christ by his godlic nature, is almighty and in all places working and presēt at once. Also the onely begotten sonne of god through y working of the holyc Ghost tooke vpon him and retaineth for euer to the great comforde and assurance of our saluation, a true and vnfained

ned humane nature like vnto
ours in all properties of nature
(sinne only excepted.) And so vn-
doubtedly after & before his resur-
rection, assension, & glorie at the
right hand of his father, accor-
ding to his said humane nature
is and was visible, comprehensi-
ble, and at all times in one place
present, according to his good will
and pleasure, as he witnesseth
of himselfs in the 24 Chapter of
the Gospell after S. Luke: This
Lord Jesus Christ is our onely
Saviour, mediatour, hie Priest,
King, and Prophet, Lorde and
head of his congregation. And
therfore the ministeres of þ church
cannot baptise vs with the spirit
and blood of christ, but only with
the outwarde elemental water,
nor feede and drinke vs with the
bodie and blood of Christ, but w
the visible bread and wine. And

D i. of

The confession of

of his spirit bodie & blood, Christ
him self onely maketh vs parta-
kers by faith to the forgiuenes of
our sinnes and life everlasting.

If he truly suffred for vs, if he
in verye deed were crucified and
dead, then in the time of his passi-
on, his manhood was not in om-
nipotencie & glory like unto his
godhead in all places, in heauen
and earth, but suffred & dicd, not
wout infirmitie: If also his dead
corpes was truely laide into the
graue, the was it not before there
nor after his burial was it in all
places but there for þ time onely.

If it be true that for our bene-
fite hee descended into hell, then
was hee not at that time, as yet
set at the right hand of G O D
his Father in his heauenly glory
and maiestie.

If it bee trewe that out of the
graue he rose vp from death, then
was

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was the soule before not in the body, & so the said body was not before out of the graue, & also afterwards remained not therein.

If it be true that hee ascended vp into heauen & sitteth there as perfect man on the right hand of his father, then according to his humanitie he was not already aboue before, and also after his ascension he remained not inuisible belowe, or in al places present, & incomprehensible : but sheweth him self there visibly and comprehensibly in the heauenly habitation before the faces and sight of his holye angels and men. And therefore hee cannot be without horrible idolatry said, to be in the bread of the communion, or in any one place els, the at this present sought by our prayers aboue in heauen, & honored & inuocated as only present and bodily there.

D ii. If

The confession of

If it be true that as hee ascended vp, he shal come down again from heauen in the cloudes, then is hee not alreadie & before inuisible belowe. And he shall not bee in al places visible and inuisible, but visible in one place, with his humane nature, that is, in the cloudes where he shall shew him selfe as a iudge of the liuing and of the dead.

He sendeth also his holy Spirit into the heartes of his electe to assemble and gather together vnto him amongst the generations of men, fro the beginning of the worlde vnto the ende, an vniversall church or congregatiōn, which hath the verye same and like fellowshippe with their head Christ, to whome he participateth all his heauely benefits: And this fellowshippe or communio of saints is not wrought by

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by a visible or inuisible entrance
of the bodie of Christ into our bo-
dies, but by the dwelling and
working of the spirit of Christ in
them and in vs. We also which
come vnto the Supper of the
Lord, shall not nor can not
haue anye other participation or
habitation of L H R I S T in
vs, then such as all the faithfull
had, which from the beginning
of the worlde haue bene sauued, or
such as they which cannot come
vnto the communion, now haue
and shall retaine euerlastingly.
Yea Christ in his holye supper
wil impart & giue vnto vs y fru-
ition of himself no otherwise the
so farre & in such sorte, that he ac-
cording to the vse of the said sup-
per not onely in this life, but in
the life to come, will euerlasting-
lye dwell and remaine with vs.
And seeing it is assured and cer-
taine,

The confession of

taine, that hee giueth the fruition
of hym self vnto vs, it is not to be
thought that he wil againe incō-
tinently departe from vs, as to
the great dishonour of the Sōne
of God hath bene forged by the
papistes, but will remaine in and
with vs euerlastingly.

If he hath purchased vnto vs
the forgiuenes of all our sinnes,
through his bitter passiō & death
vpon the crosse, in case we shal re-
ceave, take, applie and make the
same proper vnto vs by true faith
as þ ful satisfactiō & ransō for our
sinnes, then had he not a nature
deified presēt in euery place, but a
very true humane, visible, & cō-
prehēsible bodie, & also at þ time
subject to death, which was (sin
excepted) in al thinges like vnto
ours. for otherwise we could not
be sauied fro mōur sinnes by hym.
Hebrewes. 2.

If

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If our fleshe shall rise againe
from death, & be made partaking
of euerlasting life through Christ
then must our head Christ Jesus
haue bene conuersant here in his
trewe humane nature, and not a=
lone in his godlie, spirituall and
inuiscible nature, present in euery
place : but retaine for euer the
liknes and vnitie of his humane
nature, which it had and hath
with our nature, so that we may
for euer bee his brethren and
members of him , planted and
grafted in him, as the braunches
in the vine tree, and so be and re=
maine alwaies his fleshe and his
bones.

And lastlye if the communio=
n of L H R I S T and of all
his giftes and benefites righ=
teousnesse and lyfe euer lasting,
was not otherwyse purchased

D iii, vnto

The confession of

unto vs, then by his death vpon
the crosse, and otherwise cannot
be obteined of vs, but through
trewe faith, which the holy ghost
workest in our hearts, then it is
certaine that neither the vse of
þ holy **Sacraments**, nor yet any
other inward or outward worke
ex opere operato, þ is, by vertue of
a worke done: can make vs par-
takers of Christe or his benefits.
But the holye **Sacramentes**
are godlye tokenes and seales,
by which our faithe is strengthe-
ned: and they doe directe and
leade vs to the onelye offering of
Christe which hath bene once
made vpon the crosse for vs. And
there cannot come unto vs anye
such communion & fellowshippe
with Christ when we only heare
outwardely the visible worde or
promise of the **Sacraments**, as
whē inwardly we beleue þ word
of

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of the Gospel, which shalbe heard
and preached vnto vs. And ther-
fore although the visible signes
may be abused by the vngodly &
wicked to their condēnation, yet
the invisible and heauenly giftes
and benefits which we apprechēd
onely by our faith, must onely be
and remaine proper to the faith-
full.

And in this cōfession and pro-
fession of our Christian and true
faith, both nowe and at al times,
we bequeath our soule when it
shalbe separated from our mortal
bodie, to the holie and vndiuided
Trinitie, God þ Father our ma-
ker, God the sonne our redeemer,
mediatour, and onely Sauiour,
Christ Jesus, God þ holy Ghost
our true comforte: humblie besee-
ching from the bottome of our
heart our onely redeemer and sa-
uiour Christ Jesus, þ hec would
vouch-

The confession of

vouchsafe to holde his gratiouſ, mercifull and ſauing hand ouer vs, encrease our faith and graunt vnto vs a Christia and good ende in perfect ſenſe and memorie: and when wee ſhalbe ſeparated from this earthlie bodie & wofull vale of miseric, that it would please him to carie and receiue vs vp into euerlaſting rest, peace, and blednes, in his fathers kingdome, which he hath promiſed, purchaſed and prepared for vs and all the faithfull, by his bitter death and ſhedding of his moſt pretious bloud to remaine there in the compagnie of his Sainctes and all true beleeuers in Christe Jeſus.

And as we thinke to bee ſaued by this our former Christian confeſſion, and to appeare with a ioyful countenance before the iudgement ſeat of Christ Jeſus: So we

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we admonish, warne and praye
our deare childre, heires and suc-
cessours in most friendly sort, as a
true father, & also gratiouſlie re-
quiere ſuch our ſubiects as by
Gods ordinaſce haue bene comit-
ted vnto vs, our couſellours, offi-
cers, and eſpeciallie our Univer-
ſitic, ſchoole & ministers, of what
dignitie, ſtate or degree ſoever
they be & their ſuccessours: we al-
ſo ordaine, comande, & enioyne vnto
the & euerie of the, by vertue of
the immutablie comandement of þ
almightie God of Abraham, who
ſaid, I know he will giue charge
vnto his children & his houſe af-
ter him, that they may keepe the
wayes of the Lorde, and do
that which is good and right in
his ſight, to the intent the Lord
maye bring vpon Abraham that
which hee promyſed vnto hym.
And therefore wee will and com-
mande

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mande with the greatest earnest-
nes, charge, & zeale that we can,
that they not onely for their own
persons persist constaſt vnto their
end by this acknowleſed, confes-
ſed and blessed truth of the holiſ
Gospel, and former Christian co-
fession, wherby the horrible dark-
nes of Poperie in our dayes
through the vnspeakeable good-
nes and mercie of almighty God
hath bene confounded & throwen
downe: And beſides ioyfully and
frankely confesse the ſame before
God and the worlde, & neuer aba-
lienate or withdraw them ſelues
from the ſame, to the intent that
with vs (as wee heartily deſire)
they may bee partakers of euer-
laſting ſaluation: But chiefly &
principally wee deſire them, as
Christian and godlie Princes &
magiſtrates, to whom ȳ deſence
and propagatiō of Gods knowē
veritie,

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veritie, is by almighty God him selfe verie earnestly imposed and commanded as their chiefeſt and highest office, that they would w all diligence haue a due regarde, that the holy and blessed Gospell and þ onely trueth of God (which is infallible and ſhal not paſſe a way but remaine for euer) may be preached and taught vnto all their ſubiectes & others appertaining vnto them, according to the contentes of the Prophetical and Apoſtolical ſcriptures, purely and vnfalſified: that through the blessing of almighty God the ſame may be ſtil planted, inhe- rited and profeffed by their ſuc- ceſſours and poſteritie, to the in- tēt they may be partakers of the rich and gratiouſ promise of our Lord and Sauiour JESUS Christ, ſaying, ſeeke firſt þ king- dome of God and the righteous- nes

The confession of

neg therof & the rest shall fall or be
giuen vnto you:truely & assuredly
confirming & strengthening them
selues with the commandement &
comfort of almighty God,which
he gaue to his louing & true ser-
uant Iosua in these wordes: Be
strong and of a most valiant cou-
rage, that thou maiest obserue &
do all things according to þ law,
which Moyses my seruant hath
commaunded thee. Turne not
from it neither to the right hand,
nor to the left, that thou maiest
prosper and proceade wisely in
all that thou hast to do. And let þ
booke of the Lawe never depart
frō thy mouth, but meditate vpo
it day & night,that thou maiest do
and obserue al thinges according
as it is written therein.

Secondlie, for as much as
both nowe and alwayes it hath
so come to passe, that when Gods
worde and holie **S**acramentes
haue

Prince Friderich,

haue bene in any place taught &
administred purclie, clerely and
without darkenes or falsehooде,
and almighty God by his blessed
worde hath gathered vnto him a
Churche, that then immediatlie
and forthwith y enemie of Chri-
stian faith, y raging deuile, partlie
soweth his weedes amog it, and
partly opposeth him self & assaul-
tethit w his whole forces & might
& goeth about by al meanes he can
not only to ouerthrow & quench it
with his outward power, but al-
so by stirring vp of diuers diuisi-
ons, contentions, false & erronious
opinions, which also in y time of
our gouernmēt (as is wel knowē
vnto all men) not without some
dañger haue also happened vnto
vs, & especially in y some vnquiet
and contentious persons of mere
ambition & settled hatred, where-
as they could not publish a better
booke

The confession of

booke of their owne, went about
and verie earnestly laboured to
slander & cauill the Cathechisme
and booke of the orders and re-
formation of our Church, which
we caused to be published, and to
bring the same into suspicion by
sondrie simple and well meaning
people. All which notwithstanding
ding by the helpe and grace of al-
mighty God, whilst we suffered
our selues not to be caried away
frō the right line of Gods worde,
nor to be made afraide by any re-
spect of outward power, but tru-
ly and constantly followed our of-
fice and calling, in the end won-
derfully contrarie to all mens ex-
pectation, with great and appa-
rantly benefit both worldly & eter-
nall, and many other blessings &
commodities which happened to
our people, which did at length
submitte them selues obediently

vnto

Prince Friderich.

Unto the manifest trueth, we out-
stode & ouercame them all: and
out of Gods worde haue stopped
the mouthes of such as so oppo-
sed and set them selues against
our said Christian Catechisme &
booke of orders, so as to our great
comfort, the eyes of many haue
bene thereby opened, and brought
to the right vnderstanding of our
true Christian religion and con-
fession of pure doctrine.

We therefore praye, admonish
and warne our deare childe, also
our Counsellours, officers, mini-
sters & subiectes, & especially our
Uniuersitie and Church at Hey-
delberg, that seeing the malice, de-
ceipt and subtiltie of the diuell,
and so the daungeres of true faith-
full Christians, are like euerie
daye more and more to encrease
and waxe greater: They would
in consideratio of such imminent

E i. perils

The confession of

perils haue a more true, diligent
and earnest regarde thereto, not
onely to set forwarde this good
worke, as they minde to auoyde
the heauie anger and displeasure
of almighty G D D, and his e-
uerlasting and worldlie punis-
hment vpon them, and tender the
saluation of them selues and
their posteritie, but also not suf-
fer them selues to bee feareed, tur-
ned awaye or seduced from this
knowen and confessed trothe, for
any contentions alreadie entered
into the Churche, feare of offen-
ding, respectes of persones, de-
ceiptes and other subtillties of
this bayne worlde, but rather
open their eyes, awake, take
heed, & do their best endeouours,
that in such places of our domi-
nions as gods trothe hath alrea-
dic benc taught and received, may
there still and constantly be retai-
ned

Prince Friderich.

ned, kept, and increased. And in case the same hitherto through any empachementes of the wic-
ked diuell, and other defaultes,
shall not haue bene perfectly in al
places established, knownen and
rooted in our said subiectes, that
then in such place or places by þ
grace and meanes of almighty
God & Christ Jesus, they would
procure þ the same may be broght
in, caught & planted, to the euer-
lasting and temporall profit and
benefit of our said subiectes.

Especially & for the third point,
we will & pray our deare sonnes,
to beware & take heede of all con-
tentious & vnquiet ministers in
churches & schooles, which in these
times go about to stirre vp in mat-
ters of faith & religion, sondrie e-
uill contentions, and strifes about
words, vsing vnprofitable conde-
nacions & censures against other

E ii. Christian

The confession of
Christian Churches & Scholes,
which neuertheles agree in the
principall foundation and chiese
articles of the Christian faith,
and repose the saluation of their
soules vpon the onely Sauiour
and redeemer Christ Iesus : go-
ing about by ambition and per-
uerse zeale, to bring in and erect
a pretended iurisdiction of a holy
Ghost, and euē as in time of blas-
phemous Poperie, seeking both
to rule and haue dominion ouer
the consciences of magistrates
and subiectes, and to constitute a
newe supremacie : whereby not
onely diuisions and bitternes of
mindes both in temporall and
spirituall gouernementes haue
followed, to the ouerthrowe and
ruine of them : But also there-
by occasion hath bene giuen to
the Pope and his followers, to
persecute our true and Christian
religion

Prince Friderich:

religion with fyre and sworde,
banishmentes and other paincs
and punishments: and therby
to establish and confirme his own
tyrannie the more. As (the more
is the pitie) manie examples
partly already heretofore happe-
ned euен in our dayes in some
lectours and Princes houses, &
among other straunge nations
our neighbours, where the halie
Gospell a long tyme hath had a
swaye, and partly of late tyme
sprong vp, might be produced to
declare sufficiently, what misera-
ble diuisions, calamities and mis-
fortunes haue happened thereby,
whereunto also al Christian ma-
gistrates, Churches and schooles,
ought to beholde and looke unto
as in a glasse. And therefore we
would haue them as much as in
them shall lie, to beware of such
daungerous & unquiet persones,

F iii. enemies

The confession of

enemies of peace and quietnes, and neither suffer them selues or anie other vnder them to be perswaded or exasperated by their meanes or diuided among them selues: But rather to eschew and auoide them, and also where as no amendement can be looked for, to supprese them: to the intent that they be not partakers of the detestable and horrible persecutions and shedding of innocent bloud, which both in the Empire of Dutchland and other outlandishe nations haue followed by such unchristian condemnation and censures: Euen as we for the most part haue in like maner for the aboue rehersed and other Christian and weightie causes, agreed, consented and vnted our selues with other Electours and Princes. And hereby notwithstanding it is not meant to take from

Prince Friderich.

from true and godly ministers
such punishmentes and censures
as appertaine vnto them for the
reforming of blasphemies , and
confuting of errores that may
happen, according to the word of
GOD, with Christian decencie,
which is to be established & vsed
not to the ouerthrowing, but
for yedifying of y Church
of Christe Iesu. sc.

B iii. THE

THE ANSWERE OF
the most famous and excellent Prince
William Lantgraue of Hessen, sent to the
Frenche King, by the Lord of Ville-
quier Ambassadour from his
Majestic to his ex-
cellencie.



HE most famous and no-
ble Prince, William
Lantgraue of Hessen,
hauing received y mес-
sage sent him from the Frenche
King by the Lord of Villequier his
Highnes Ambassadour, rendreth
his Majestic most hartie thākes
for the good will it pleaseþ him
to continue towards him: promi-
sing that for his part, his High-
nes shal alwayes finde his exce-
llencie forward and readie, to an-
swere him with the like: as his
Majestic may cleerly see and vn-
derstand by all his former actiōs
tending to no other marke, but to
the maintenance of that good a-
mitie and intelligēce which hath
of

to the french King.

of long time bene betweene the
crown of France and the house
of Hesse.

As for the chiefeſt matter whiche
the ſaid Sir of Villequier had to
communicate with the ſaid Prince
the Landgraue, in þ King his ma-
ſters name, to wit, that the King
had, at the ſute and request of the
ſtates assembled in his towne of
Bloys, graunted them, þ he would
from thence forward, ſuffer no ex-
ercife of any other religion in his
Realme, ſame of the Catholique,
Apoloſtoliue and Romiſh, his ex-
cellencie is of opinion and thin-
keth þ in truthe there is nothing
more great to be desired in this
world, then that it would please
our good God of his infinite boun-
tie and mercie, that the ſame true
Religion, which was once publi-
ſhed and taught at Rome by the
Apoliſte Paul, might through his
merci-

The Lantgraues answere
meritifull suffrage; be not onely
planted, take roote, and be main-
tained in the kingdome of Frâce,
but also, as purely kept and pre-
serued in all partes of the world,
as it was in þ beginning taught
and plâted in Rome, as we finde
the said Apostle Paul hath left wit-
nessed in his epistle written to the
Romaines.

But it is a matter verie well
known both to the King himself
and to many other good men, eue
that are professors of the self same
Romishe religion, that (after the
Apostles time, when the authori-
tie of the Bishop of Rome became
so swollen and puffed vp, that it
would needes be a topgallant a-
bove Emperors, Kings, and all
other Monarchs of the world)
that Religion which the Apostle
had planted at Rome, and wher-
fore he so highlie commended their
faith,

to the french King.

faith, became through many abuses, mens tradicions, erroris and Idolatries, altogether defaced & falsified. A matter greatly complained of, by many good men both of hie calling & others, not onely at this day, but long since, and many yeres ago, desiring no thing so much as to see þ church of Christ well reformed. But it preuailed not as we maye apparantly see by al histories. Which thing caused our Ancestoures and predecessoures of moste worthy memorie, and other good men in other countries, for the quieting of their consciences, and because GOD did so expressly commaunde them to flic from Idolatry, to withdraw the selues from the obedience of the Pope of Rome, & of the selues to make a reformatio according to þ writings of the holy Apostles and

The Lantgraues answere
and Prophets, because they had
no other meanes whereby to ob-
taine it, and being perswaded as
the trueth is, that it is better to
obey God then man.

And it is wel knownen that af-
ter these long and manifold trou-
bles, wherwith the kingdome of
France hath bene pitifully wa-
sted & brought to a very lowe ebbe,
there could be no better way pos-
sibly devised vpon, to appease for-
mer troubles & to make an end of
those grievous calamities which
haue through so long continuall
brought the whole kingdome to
great extremitie, & almost appa-
rant ruyne, then to suffer them
which haue withdrawen theselues
from the obedience of the Pope
for the reasons before mentioned,
to liue with freedome of their co-
sciences vnder the free exercise of
the reformed Religion, according
to

to the french King.

to that confession which they presented to þ King his brother that dead is. Accordingly as was in fine accorded, agreed, graunted & by oþe promised, by his Maiesie, and his Councaile, by the Queen his mother, the Princes of his blood, and officers of his crowne, and other noblemen and gentlemen of his priuie counsell, by a perpetual and irreuocable Edict, promising that he woulde mainetayne and keepe throughlie and in all poyntes the peace last made & published in al parts of his Realme, In witnes wherof, and of his good intent & meaning therein, he also sent the same to þ said Princes excellencie, & to many other Princes & noblemen of the Empire, by letters & Ambassages vsing these termes following, That he would keepe this edicte of pacification inviolably for cuer,

The Lantgraues answere

euer, as the first earnest penny and
pledge of his word giuen to his sub-
iects, which, he said, he had a care to
keepe truly and faithfully.

But his excellency seeing his ma-
iestie presētly so sodeinly chāged,
clean contrary to al þ he had pro-
mised before, & to suffer him selfe
to be so easely carryed away with
a fewe of the states assembled at
Bloys, whose billes were not an-
swerable to the charge that was
committed unto them, but as men
easie to be wōne suffred theselues
to be framed to the fantastic of the
aduerte partie, contrarie to all
right and reason, as they of the
reformed religion doe complaine
and laye forthe their grieves a-
gainst them, to reuoke þ which
hee had before so aduisedly, and
þpō so good ground and counsell
solēnely protested, to wit, that he
would suffer þ free exercise of the
reformed

to the french King.

reformed religiō for ever, nō her-
by his maestic hath renewed þ
former troubles and disorders of
his realme, which were hardly &
with great difficultie quenched &
appeased, couldc not but be grie-
ued at these news, not only in re-
spect of his maesties honor and
reputation, & likewise his state,
which entred very deeply into his
excellency, cōsidering what occa-
siō was offred hereby to all þrin-
ccs christiā, to conceiue of his acti-
ōs otherwise then could wel sound
to his honor & credit, but also for
þ regard & desire he had to þ wel-
fare, safety & preseruation of all
his subiectes in generall. for
though diuers & strāge news had
bene brought to his excellēcie be-
fore, yet notwithstanding he could
never be persuaded to credit the
being of opiniō, that þ rumor had
ben spēly devised vpō some grief
cōceiued against his maesty vpō
some

The Lantgraves answere
some pretended purpose, to defaine
his maiestie amongst the common
people.

For which cause the message
which his maiestie sent by þ said
Lord of Villequier grieved his ex-
cellencie verye much, because it
agreed wholy with that rumor &
report which he had heard before
which before that time hee could
not in any wise perswade him
selfe to be true.

And although his maiestie bee
not bounde to make his excellen-
cie an accompt of his doings and
actions, and though his said
excellencie desire nothing more,
then that the Kinges dealinges
may be such as might be iustifi-
able to euery priuat person, for the
great good will and affection hee
beareth to his maiestie: yet not-
withstanding, his excellencie be-
ing given to understand by the
said

to the french King.

• said lord of Villequier what his will and intent is, his said excellencie for the zeale he beareth to þ preseruation of þ King his maisties honor can do no lesse but lay forth plainly before him what he thinketh, & in singlenes of hearte shew unto his maistey w no lesse plainenes & uprightness then he vseth in al his doings what he is persuaded is most conuenient not only for his honor & þ safety of his perso, but generally for his whole state, desiring his maistey to take it in no worse part then hec doeth meane it.

And first his excellency can not think, & much lesse cā he be persua ded to beleue, þ any mā whatsoeuer hee bee either of honour or of good iudgemēt þ desircth þ welfare & honor of his maistie, & preseruation of his crowne, woulde euer counseil him to breake þ edict

f i. of pacifi-

The Lantgraues anwerc

of pacification þ was last made,
and disanul that which he had so
solemnely sworne & protested to
keepe for euer inuiolably & with-
out breach in any point & article
whatsoeuer.

For first of al in so doing he ha-
zardeth al his honor & reputatiō,
& al hope he might haue to grow
greater hereafter, in so much as
there is no ornamēt so pretiosē
wel beseeming either kings, prin-
ces, or other noble mē & gentlemē
of what degree & qualitie soeuer
thei be, as to keep their faith & pro-
mes inuiolably. As on þ other side
there is nothing þ sondeth more
to their discredite & dishonor, or þ
which draweth þ good willes &
peoples hearts frō them, or is so
preiudicious & hurtefull to their
greatnes, as to speake one thīg in
worde, & to doe an other thing in
deede. All historyes both ecclesi-
astical and prophane, all exam-
ples

to the french King.

pleſ as well ancient as moderne
teach vs and witnesſe vnto vs,
not onely howe ſhameful a faulte
this is in the ſight of men, but al-
ſo howe diſpleaſing it is to God
himſelf, who hath in former time
poured out his iuſt iudgement vpon
them that haue faulted in the
ſame. To which purpoſe his ex-
cellency cannot but lay before his
maieſtie amongſt an infinite no-
ber of others, the example of La-
diſlaus King of Hungarie, Boheme
and Polonie, that dead is, who
because he ſuffered him ſelue to bee
peruaded by the Pope & Cardi-
nals vpon a wicked & foſliſh colour
þ he ſhould be eaſily abſolued af-
terwards, to breake his promiſſe
which he had giuen, not to one þ
made profeſſion of Christianity,
but to Amurates Emperor of the
turkes & enemy to þ christiās, did
by þ occaſion not onely leſſe his
kingdō but alſo his life & what elſe

ſſ ii. ſoeuer

The Lantgraues answer

sooner he had in þ world, & more-
over & besides þ, his head was, to
þ great dishonour & shame of all
christēdom, carayed throughout al
þ townes of Alia. As his excellē-
cy hath declared more at large
this pitiful history acertein other
to þ same effect, to þ said L. of Vil-
lequier, being moued w þ desire he
hath to preuente the mischicfe
which is like to ensue, for the syn-
cere affection which hee beareth
to the weale of France, & only of
purpose, þ they might serue for a
looking glasse & exāple of others,
not þ he desircth in any wise that
any such inconuenience shoulde
befall to his maestie, which is a
thing farthest from his thought,
as the said lord of Villequier can
informe him and is well able for
the sufficiencye that is in him to
giue his maestye a vewe there-
of.

Who

to the french King.

Who hath moreover to wey & consider diligentlie in him selfe what troubles & inconueniences, yea what bloodshedde hee is to looke for in his kingdome, and what calamities are like to ensue thereof, as also what yssue maye bee hoped for of those kinde of dealings: for moreover and besides that it wil bee a very harde matter for his maiestie, to roote out, not only those that are next of his bloode, but also so manye thousand persons which are all his owne subiectes. And desire nothing more then to employe both their life & goods & whatsoeuer els they might haue in this world for the scruice of his maiestie, it is also greatly to be feared, y the same men perceiving nowe what his intent and purpose is, & being cleane out of hope for euer to come to any reconciliation

The Lantgraues answer

or to purchase the fauour of their
Prince and naturall Lord: And
seeing them selues clean shut out
of all hope of quietnes hereafter,
be not in fine constrained for the
preseruation of their liues and
goods, to resort to the last & ex-
treme remedie, which may be ve-
ry prejudicious both to his maie-
stie, and also to the whole crown
of France.

And also it wil bee very harde
and a matter of great difficultye
for his maiestie to kicke against
the pricke, and to plucke out of
the heartes of his subiectes by
force a knownen and perswaded
trueth, and to stoppe the course
of þ holy Gospel which the Lord
will haue spredde abroade euery
day more and more, yea, though
it were so þ his maiestye Were a-
ble(as happely many men desire)
to root out al his subiects which
make

to the French King.

make profession of the same reformed religion, what shoulde his maiestie do otherwise therin, but to the great hurte and decaye of his kingdome, dismember one of his armes, yea the best arme hec hath, and so weake him self more and more, and bereue and spoile hym selfe of his owne forces.

And though some persuade his maiestie that to haue two diuers Religions in his kingdom is the cause of those troubles & dissensiōns which fall out there, and in case he suffer the both, he shal not be able to keepe his subiectes vnder that obediēce which they owe to their superioures, for proofe whereof, they alleage þ Princes & Electors of Germany, who wil not suffer win their territories þ exercise of any religiō, saue of þ which they professe theselues yet notwithstanding his excellēcie

F iiii. doubteth

The Lantgraues answer
doubteth not, but þ his maestie
knoweth right wel, þ by the agre-
ment made in the Empire for the
matter of religion, there is with
in the same, free exercise of them
both permitted, and he knoweth
that the same order is obserued
in the kingdome of Polonie. In
like sort did the Emperour that
dead is, of most famous memory,
and so doeth his sonne the Em-
perour that now is, suffer with-
in his territories and in manye
townes, yea, eu'en in his court
at Vienna, free exercise of two
religions: by meanes whereof
was mainetayned in al respectes
as it is also at this daye, verye
good peace and concorde in Ger-
many. And so in like sort þ king-
dome of France consisting of ma-
ny & diuers prouinces, is in no
respect to be copared to any one
prince or elector of Germany, not
only

to the French King.

only because there is no proportion comparable, but also because the said Princes and Electours did never make any such solemne promisse to their subiects, as his Maiestie hath done to the whom God hath committed to his government.

And therefore, his excellencie praicth his Maiestie againe, that he would not suffer him self to be caried away with this persuasio that the sufferance of the exercise of the reformed religion should be the cause of those troubles & dissensions, which haue continued to this day in France, for it is no new thing for the Christians and professors of true religio, to be accused and blamed as authours & causes of rebellion and sedition: for so it fared not onely with the holie Prophetes and Apostles, but also with Iesus Christ him self,

The Lantgraues answer
self, although both hee and they
were wrongfully charged there-
with and against all truth. But
that it would please his Maiestie
to beleue and assure him selfe ra-
ther that the stay and hinderance
which some go about to make a-
gainst the free course of Christian
Religion, is the onely cause of all
the calamities and miseries that
haue fallen out heretofore, & may
hereafter in þ kingdom of Frâce.

And therefore his excellencie
prayeth & counselleth his Maiest.
as earnestly as he can, þ he would
haue regarde of his honor, of his
faith & promises, & of his reputatiō,
to keepe thē safe & vnattainted, &
also to wcy aduisedly how much
the matter importeth him, howe
many and great inconueniences
depende theron, and never suffer
him self to be persuaded to haue a
minde to follow a consaile which
can

to the french King.

can never be put in execution, but it wilbe the vtter vndoing of the same, the shedding of an infinite deale of bloud, & is also directlie contrarie to his faith, promise & word of a Prince which his Maestie hath guuen to his subiectes, but rather that hee would mainteine and confirme the edict of pacification that was last published, in all the pointes and articles of the same. And in case his Maest. were desirous to make some good accorde in the matter of Religiō, which surely were a Princeely act and worthy a Christian, he were best for the accomplishing of the same, to vse not the edge of the sworde, but according to the example of his predecessors of worthie memorie, Constantine the great, Theodosius, and others, the sharpe sworde of the worde of God, by the meanes of a free and nationall

The Lantgraues answere
nationall counsel: for it hath bene
proper euē from the beginning &
at all times for the Churche, and
so shall it continue to the end, that
seeing the foundatiō thereof hath
bene laide by bloud, it shall never
be rooted out by sheddig of bloud,
but the more it is watered with
bloud, the more it shall increase, &
stretchē more large abroade.

As for þ other part of þ charge
cōmitted to þ said L. of Villequier,
wherin his Maiestie requesteth
his excellēcie that he would haue
nothing to do with them of the
religion, nor minister them any
aide or fauour against him in case
he should be required to the same,
his excellēcie would that his
Maiestie should witte and vn-
derstand, that hitherunto he hath
medled with other mēs matters
as little as he might, and especial-
ly never gaue occasion either by
waye

to the French King.

waye of counsell or otherwise to his subiectes to rise against hym, and his excellencie hopeth that he shall haue occasion euer hereafter (so that it may stande with the safenes of his conscience) to continue in this good affection and singular amitie which he beareth to his Maiestie.

Whom hee prayeth most humble in this behalfe to take in good part all that he hath said before, as proceeding from a heart that beareth a true affectiō unto him, and respecteth nothing els but his honour and estimation, ioyned with his prosperous & quiet state, and to shewe him selfe herein as becometh a King that hath a care to mainteine his honour & reputation with all men, as his excellencie trusteth God wil giue hym the grace to do, which shall not only tende to the aduancing of

The Lantgraues answer,
of Gods glory, but also generally
to the whole estate and preserua-
tion both of his person and all
his subiectes, and of his whole
Realme.

And this is all that his excel-
lencie could answere to þ which
the said Lord of Villequier had
in charge to deliuer vnto him
from his Maicstie.

Giuen at Cassel the 18. of March,

1577.

Signed beneath.
William Lantgrauue of Hessen.



